

A True and Faithful
RELATION
 From The People of God (called) *QUAKERS*,
 I N
COLCHESTER.

Of the dealings of God with them, since they were called to the knowledge of the truth, and of the oppositions they have received from men as they passed from death to life.

With a brief account of the late Cruel and unparallel'd Sufferings sustained by them, and inflicted upon them by the Soldiers whose Barbarous, and cruel inhumane dealings towards them, are herein related.

With a few words added for the King and his Counsell
 to read and consider of.

THe Lord God of eternal mercy, hath beheld a remnant in this place and here a waies that could not be satisfied without the knowledge of his life, and although they were scattered among divers sorts and waies of profession, to see if they might find that soul satisfaction, which the Teachers of each way so much professed, and their souls so much desired, yet the Lord beheld the integrity of their hearts, and he heard the many groanings of his beloved Seed, which could not consent to the vanity and deceit which still wrought it self into every way, which man had set up, and by means hereof, there was yet a continual strife in our selves between the flesh (which would willingly have rested in the fleshly and carnal performances) and the spirit,

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which still moved, and stirred in us, in judgement against what we did in that nature, and state in which we knew not the living God, and in the midst of this strife our souls were sorely afflicted, and we cryed, oh that the Lord would give us the certain knowledge of his way and worship, and the Lord heard in Heaven and answered us, and sent his servants among us, even the Ministers of the everlasting Gospel, fitted by his eternal spirit, and furnished with wisdom and power from on high, who uttered forth the sound, in the voice of the spirit that reached to the seed, that lay in the captivity, and it revived in the living hope of deliverance at hand; and when these faithful Messengers had turned us from the darkness that was come over us, which veiled us from the knowledge of him who is invisible, and had preached the light of Jesus Christ amongst us, where-with we and all men were enlightened, it was given to a remnant to believe, who did not harden their hearts against the truth, and when we had received power to believe in the Light, it gave us daily to see the ground and cause of our separation from God, to wit, sin and iniquity, which the pure God abhorreth; and then we learned of the light that we must either be separated from sin, or else remain as we were separated from God, and in this great strait, few knew our bitter and grievous temptations, with which we were daily accompanied having all the wrath and fury of the Generation of ungodly men, and all the disputations and consultings of the corrupt and self-serving reason of our friends and acquaintance, and also of our own hearts to deal withall, and all the reproches of the Gospel to bear and to endure with the loss of Reputations, Friends, Interests and Relations, all threatening as it were utter ruine at once, this was the dark Cloud we had to go through on the one hand, and if we turned the other way, seeking to escape this Cup, by our still walking with and conforming to this world, and the wills of men in worship and conversation, then the Lord God of Heaven and earth appeared as an enemy to us, and his righteous judgements peirced our hearts, and reached into our souls, and struck us with horror and amazement, so dreadful was his appearance that no mountain could cover us nor hide us from his presence, so that it became a gloomy and dreadful day unto us, so that when we sought to do the things the Lord required of us, that we might appear friends of Christ, and

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that he might be our friend, then Lo, all men became our enemies, and when we sought to please men, and to be at one with them, then the Lord appeared as enemy against us, and his appearance was very terrible; Thus was our way hedged up and we knew not what to do, but which way soever we forecasted in our own thoughts to take, the Lord confounded us and stopp'd us, that we knew not what to do in this day of our sad & heavy affliction till at length the power of God opened our understandings thus far as to see, that our way was to wait upon the Lord, for it must be he that must direct us & lead us and not man, and that for that very purpose he hath now raised up a living witness and Minister of judgement in our souls, that we might have somewhat to stay upon that were certain, and not as the voices of men were changeable and uncertain: So then as many of us as were thus perswaded, and did feel the former straitness, did assemble our selves together to seek the Lord, whom we wanted more then all things, and a secret hope dwelt in us that if we followed on to know him, we might come to know him, so in this hope we met in much fear and trembling, and much weakness, being sensible of the strength of the power of darkness, both within and without, and when we were met together we dare not utter words before the Lord for his dread was upon us, and he had put us to silence.

And when the People saw that, we quickly became a wonder and a hissing unto all sorts of people, and all manner of contradictory spirits rose up against us, against whom we had no manner of might, but were fain to be as sheep dumb before the shearer, and not open our mouths, lest if we should judge them in our own wills, the Lord should judge us, then O what long furrows was plowed upon us, all sorts of spirits and peoples coming into our Assemblies, mocking, reviling, and disdainning our foolish manner of waiting upon the Lord, as they counted it, yet these things we bore with all patience and meekness, for his sake whom we were seeking after and waiting for, neither did their revilings enter to hurt us, while we kept quiet and patient, for it the sooner weaned us from hankering after the friendship of this world, and we become as Pilgrims in it, seeking something which they least of all regarded; and many false Prophets came into our Assemblies, seeking to destroy our hope, and to make

*John
Nelson*

us and others believe that this manner of way of seeking God would be altogether ineffectual, and we would be scattered and come to naught, and such like things many hundreds can witness was for divers years, frequently sounded in our Assemblies, sometimes by Ranters; and sometimes by Baptists, and sometimes by Presbyterians and Independants, for we were indeed as the of-scouring of all things, yet the Lords secret arme sustained us and kept us in hope, and that was our Anchor, and in patience, and that was our Armor, and we took heed to the appearance of his light and grace in our hearts, and that often refreshed us in the midst of these tempests and temptations, and we were thereby encouraged still to wait upon him, for we felt it was not in vain, and when we had waited long and sought the Lord, he answered us at last, and began to reveal his love in us, which so overcome us as we were comforted concerning all our former sorrows, and we increased in might and in power in the inward man, and grew valient for the truth upon the earth, and exhorted others, as such as had obtained mercy of the Lord, that they would beware of those Teachers who kept them from the Light, & we constantly affirming (in our own assemblies, & also in others when the Lord required us) that the light wherewith Christ Jesus had enlightened them was the way to eternal life, witnessing forth what God had done for our souls, and what he would do for as many as believed and waited in his light for his appearance.

And at these things the Priests and teachers of the people that then were, began again to stir up the Rulers, to persecution, who were not wanting to act their part in their day, both by whipping and prisoning, and taking away our goods, &c. which the Lord helpt us to bear with patience, onely we bore witness against them, that if they did persist in turning the sword upon the innocent, the Lord would pluck it out of their hand and overturn them which now he hath done as they know right well; so not being at all terrified at these things, we went on in the work of the Lord, and the Lord opened an effectual door in the hearts of many for his living truth to enter, who being overcome thereby, came and lay down with us, and were added to us, whom the Lord hath blessed and made partakers of eternal life with us through Jesus Christ our Lord, and thus much as to the dealings of God and men with us in the time of the former powers.

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And when it pleased the Lord to lay them by; and to dispose of these Kingdomes into the hand of the King, and of this Town into the hands of other Magistrates, or of some others under him, we continued our integrity to the Lord and our former subjection to them that were over us in outward things, alwaies readily submitting in such things wherein an offence did not come upon our consciences, and patiently suffering the penalties that hath been inflicted upon us, when for conscience sake we could not actively fulfil what hath been imposed upon us, neither hath the Magistrates of this town appeared so extraordinary violent in their prosecutions against us as some in some places and at sometimes have done, who have endeavoured to make the execution of Lawes the extention of their wrath and malice, I say their moderation in this perticular we cannot but confess, so far as it hath been extended to us, neither can they say that we ever exceeded the bounds of Christian moderation towards them, in taking encouragement to do or contrive any thing against them, or any others whatsoever, since they came into the Government, but have sought their good, and wished their prosperity so far as they stood in the true fear of Magistracy, being a terror to the evil doers, and a praise to them that did well, neither did we ever seek to free ourselves from the abideing and enduring such penalties & punishments as they have inflicted upon us for the breach of any Law which we for conscience sake could not actually obey, and in this we appeal to their own consciences before all the world, & before God, and Angels, whether they can charge us justly with any resistance ever made by us against the execution of any penal Law against us, howbeit they have now in this year, we may say suddenly risen up against us with such a high and cruel hand, as is the object of amazement to the Nation, and the object of pity and commiseration to all that hath not lost humanity, or forgot natural affection, Oh friends where is the cause of these unheard of cruelties daily inflicted upon us? Was ever the like read of since the daies of *Diocletian*? did Christians (so called) though Papists ever run upon innocent people in their meetings, and knock them down, and wound and beat them in this manner (except in time of Massacre or Rebellion) we say what is the cause? is it because we were grown heady and unruly? did we abuse your Officers when they came among us? did

did we threaten revenge upon you or them, surely every intelligible man that hears of your dealing with us, will enquire the cause, and least any should believe you had just cause thus to deal with us, we are now (though we have been long silent) free in the fear and dread of the Lord to declare the cause, that so if any do think we deserve what is come upon us, they may be undeceived, and the truth cleared, and our cause pleaded by that which is just in all men, to whom this relation may come; who can give us so much credit, as to believe we have written the truth.

We being peaceably met together, to wait upon the Lord according to our usual manner, upon the 25th. of the 8th. month this present year, it being the first day of the week, there came *William More* Mayor of the Town, to our meeting, and broke it up, and committed some to prison whom he would, who being required to go, went with his Officers without any kind of resistance, to the Prison, where they remain to this day, and on the next 4th. day he sent his Officers to the meeting, who broke it up and brought divers to Prison. The next 1st. day being the first of the 9th. month, came the Mayor again, and broke up the Meeting and sent some more to Prison, but he being not satisfied with this, or thinking this not sufficient though it were as (he said) the Execution of the Kings Law, but upon the 10th. day of the same month, caused, or at least suffered a Party of the County Troop to come to Friends meeting, who beat some, and brought some to Prison, and having done much mischief to the Meeting place, and to the Forms, Seats and Windows in the same, they post away, and they being gone, the Mayor employed a poor old man that lived neer the meeting place, to stop Friends from going in at the gate to their Meeting Chamber, who being told by the old man that the Mayor had set him there to keep them out, though they knew he was no Officer, nor had any Warrant, yet they peaceably and patiently continued their Meeting in the street; making not the least resistance, and so time after time, this old man was a sufficient Guard to prevent us coming at our Meeting-house, and we being engaged by the large love of God before mentioned, not to forsake our Testimony to Him and his truth, nor to forsake the assembling our selves together, though it were with so much difficulty, hazard and reproach, as to meet in the street,

street, induring both cold and rain; Yet dare not but meet together, when we felt that the Lord required it of us, and when it did appear that all these things could not deter or afright us from our innocent Testimony which we had to bear for our God in this place, then was this present and unparalleled stratagem found out, to wit, to cause a troop of the Kings horsemen to come upon us with such violence as is hereafter mentioned, as if the execution of civil Justice had been a weapon too weak to deal with a company of innocent people, who have neither sword nor staff to help them, nor a will to use them if they had them; So upon the 5. of the 10. month, came the Troop to this Town, & on the 6. day came about 40 of them to the Meeting on horseback in their Armour, and armed with Swords, Carbines and Pistols, crying, *What a Divil do ye here*, and having their swords drawn, some with swords and others with Carbines did lay on upon old and young, both men and women, until many were exceedingly bruised, and then chased friends to and fro the streets, so that they became a Prey to their fury where ever they met them, as well as at the meeting, and others they beat thinking they had been Quakers, and broke into several houses terifying and affrighting people in a very strange manner; and as if all these weapons were not sufficient to execute their wrath upon us against the next first day they got them great Clubs, and riding up armed, and in their Armour as before, they knockt down many in the street in such sort as some lay as dead men, and divers left their blood on the place, and many had their flesh so bruised, and their limbs so disabled as they could not get off their cloathes, nay nor help themselves with food divers daies after nor work at their callings till the anguish of the blowes with those clubs were mitigated, one of which being measured was found above four inches about by the rule; and one Trooper beat a Friend with his drawn sword till the blade fell out of the Hilt, which when the friend saw, he said, *I will give it thee up again*, and so giving it to the Souldier, said, *I desire the Lord may not lay this daies work to thy charge*; and they having dispersed the meeting in such sort as aforesaid, four of them met with a poor sickly man about a quarter of a mile from the Meeting-place, and riding up to him, asked him if he were a Quaker, and so fell on and beat him in such a manner, as the beholders thought he would have dyed upon the place, and in all likelihood had been killed, had he not been

been received into a house near by, but he was disabled for getting his bread, or providing for his Family, and whether ever he will perfectly recover we know not.

And on the 4th. day of that week, there came a part of the Troop and coming soon, they found but few come, but these men that were come, they beat in a very grievous manner, and followed them into houses and inner yards a foot to beat and bruise them in like manner as before.

And on the 27th. of the 10th. month they used another stratagem, to terrifie us withal, *Viz.* they set certain Centinels on horseback, and some on foot, to guard the waies, where friends should be driven away, and then came 38 armed men on horseback riding upon Friends in such a desperate sort, as would have amazed any that had had nought but an arm of flesh to trust to, and being come did with their Clubs and Carbines, lay on in such a manner, as moved the standers by to great compassion, and many tears, at which time they beat friends upon their heads and shoulders, until some received above one hundred blows as was generally judged by the beholders, and as they beat us away, they did but drive us upon the afore said Centinels, who were prepared with such cruel clubs in their hands, and such deliberate cruelty in their hearts, that every of us that passed by them, was in a second jeopardy of our lives when we had escaped the body of the horse, and divers of us were that day beaten, till our flesh was turned from its natural colour, with the blood being stop't, and turned as a jelly in the flesh, and our Limbs deprived of their natural use, yet for the blessed Testimony with which God hath honoured us, we dare not but give our backs to the smiters though they were and are cruel ones, and all these blows were accompanied with an incredible company of oaths and curses, which exceedingly grieved our soules, as their blowes grieved our bodies.

Again, on the 3^d. instant, there came a company of souldiers on foot, and some on horseback, armed as afore said, to the Meeting, at which time about 60 Friends were gathered together upon the place, and in a very furious manner did they fall on as if they had intended to have slain them all, with their cruel clubs and Carbines, knocking down divers in the street, among whom one old man above

bove sixty yeares of age, they knockt down and beat in so unreasonable a manner untill the people cryed out (even our enemies) let that old man have no more blows, he hath enough, and he being not able to go, was faine to be lead home to his house. Another old man of sixty five years old was followed a great way from the meeting, by 3 on foot, and one on horseback, and so beaten and bruised by their merciless blows as he remains very ill still of one arme, and whether ever it will be recovered to its former use we know not, and a woman being moved with pity to see the old man so abused, spoke to them, at which one on horseback came up to her, and with his drawn sword gave her a cruel blow over the shoulders, with bitter curses and very uncivil speeches not fit to be named, though now very usual for us to bear, as we were the worst of people upon the earth, but these things doth beget us yet into a farther dislike of such a Religion as is promoted and carried on with such fruits, and accompanied with such violence contrary to the nature of the Lamb, for we have more cause to beleive these men are following the Lion and the Beare, and the Beasts of prey, then the Lamb, who is meek and lowely, and came not to destroy mens lives but to save them; and the wisdom from above is first pure then peaceable, 3. James 17. and till this doth more appear, we can have little encouragement to joine with them from a principle of love, and if we should joine with them, only for fear, it would be hypocrisie, and God and man would abhor us.

And as if all these cruelties were not enough for these men to inflict upon our bodies, against the 6. day of this month being the 4th. day of the week, the souldiers prepared themselves with a new kind of weapon to torment the women friends with all, which made some of them say, *if they might choose, they had rather have been beaten with their grievous Clubs*, but being given up to endure and to suffer all things for his name sake who hath loved us and died for us, we are willing also, if it be his will to suffer it so to be, even to give up our lives a testimony for him, so largely hath he affected our souls with his loving kindness. The weapons by which they now thought to satiate their cruel minds upon us, was to take iron spikes, and drive them into the ends of their clubs, and sharpen them with a File, and so they might easily enter through womens clothes, and

when they came to the Meeting, about 40 of them in the like manner, in their Armour as aforesaid, they struck exceeding desperately upon the men friends, endeavouring to strike one man over the face with their Cudgels, and had in likelihood utter spoiled him, had not his wife been near, who to save his life endured many sharp blowes her self, and with these iron Pikes aforesaid, did they that day much harme to divers. pricking and wounding one antient woman a widow, of good report in this town, in no less then 12 several places in her flesh, and another woman was prickt in the reins of her back, and divers more, too many to mention perticularly felt the cruelty of this their new stratagem that day, and if they see any friend to move or start, when they come at unawares behind them, and ran these pikes into their flesh, then that they made themselves sport with all, and was as a pleasant game unto them, oh unheard of cruelty, and merciless christianity, yet these are them that are come to reform us, (as they say) oh bloody reformation, oh cruel ministration of Law, did Queen *Mary* use such means as this to bring in a conformity, doth not a Spanish inquisition admit of a tryal, for heresie, did not the unparalleled Persecutors in *New England*, first form and make a Law to destroy us before they took away our lives for our testimony, and yet the King was displeased therewith, and stopt their bloody devices, and surely if he were sensible of these our grievous sufferings for a matter of Conscience, he could not but be moved with some compassion, especially seeing he hath given us some cause so to judge, in that he hath declared, that he is an enemy in his nature to Capital and sanguinary punishments, upon the account of matters of Conscience or Religion.

And notwithstanding all these things before mentioned, which daily comes upon us, yet as if this were not enough, we are daily summoned to the Commissary Court when they come, and are run to excommunications, and are also presented and summoned to the remperal Courts, and Sessions, to answer the same things, and by the statutes are fined, and because for conscience sake we cannot pay such Fines, our goods are frequently made havock of, and taken away from us, and sold, so that there is no device that we know of that may make our lives uncomfortable in this world, but is inflicted upon us, some upon one and some upon another, that we can
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truly say we have no certain portion but the Lord our God, who doth not fail to comfort and refresh and strengthen us, else we must have fainted before now, but we beleive he will not forsake us, and that sustains us, and him they cannot part from us, while we abide faithful in his Covenant of light and life, unto which he hath gathered us by his own mighty power, and hitheerto kept us, and in that eternal power, that hath been our helper hitherto, our souls shall still trust, and then we need no other power nor deliverer but it.

And though it be so that our lives be daily in jeopardy, and our liberties we cannot promise our selves one day, many of us being in Prison, nor our estates we have no assurance of, they being in parts and parcels daily wrent from us to discharge such Fines, and amercements as are daily imposed upon us, so that indeed we have nought in this world that doth promise us any continuance, if we continue in the truth, which is the desire, yea the very purpose of our hearts in which the Lord God of Heaven and earth strengthen and confirm us all, to the praise and glory of his holy name, who is worthy to be obeyed and served, though it be through those many tribulations, and the more also for the incouragement of the joy that is set before us, and that through many tribulations we may in due time obtain an entrance into the kingdome of his everlasting rest and peace, if we faint not.

And now dear friends and brethren, who see or read this relation and true report of our grievous sufferings, you know it is because that the Life is risen, that the Nations are moved, and this life is but one, and governeth in one manner of way, and bringeth to righteousness and truth, which the Nations have rejected, and many people despised to be governed by it, and therefore would not have us governed nor ruled by it neither, but because we have consented that truth shall reign over us, by its unchangeable power, therefore doth all changeable powers work, and war against us, but dear brethren that which we desire of you at this time, and that this day of our sore and sharp tryal is this, that ye all dwell in the power and fellowship of that blessed life, which is arisen in and among you, that in the unity and strength thereof ye may pray for us, that the Lord our God may still support us, and give us courage and wisdom to bear the profession of his holy name, among his

and our adversaries, and let nothing hinder your Prayers, but in the breathing of the one spirit which gave you life in the beginning, with one consent and with one heart and mind, which God hath wrought and formed, let your supplications be presented and herein shall you contribute your assistance to us, in the secret Communion of the one holy seed, Christ Jesus our head, to whom we are joyned, and while we abide in him we are as Members of his body, and sensible one of another, through the operation of his love that hath called us, and begotten us to himself by the word of life, and as to these our enemies, we have onely this to say at present, the Lord knows we do both love and pittie them, and do heartily desire, they might never know greater punishment for all this evil which they have done unto us, then repentance and Godly sorrow that so they might in due time come to receive remission and forgiveness before that day mentioned in *Iude*, which Judgement will be without remedy, *Iude 14. 15. verses* when God will execute judgement for all hard speeches, and ungodly deeds, and this we testify unto them, that except they repent of these things, they will be laid to their charge to their perpetual condemnation, who have done, or caused those things to come upon us, for keeping our conscience void of an offence.

And though (if the Lord permit) we may seal our Testimony with our lives as righteous *Abel* did, and many more hath done, yet we say as from the Lord, that whosoever is the cause thereof, his or their punishment shall be too heavy for them, and more then they will be able to bear, and let such consider in time, before it be too late, that when the innocent was betrayed into the hands of his Murtherers, it was then too late to bring again the 30 pieces of silver. So these cautions in love to their soules, we write, and do heartily desire that both Rulers and Souldiers may be wise, and fear the living God, who knows how to preserve them that trust in him, For the Lord knoweth the way of the righteous, but the way of the wicked shall perish, 1 *Psal. ult.*

Colchester this
11th. month
1663.

From us who are scornfully called Quakers in Colchester whose trust is in the Lord, and our confidence is in him, and have no arm of flesh to rely upon, when men rise up against us.

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A Few words for the KING and his COUNSEL

To Consider of, &c.

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OH Friends (whose place it is and) in whose hands and power it is to do Justice, and to ease the oppressed, and to set them free from those cruel sufferings sustained by them laid and inflicted upon them, by the hands of blood-thirsty men, quite contrary to any known Law of this Nation, and also to the reason of any rational, sober man, as this short foregoing Relation doth clearly demonstrate. I say friends, how long hath the cry of the innocent been unto you, that this (and all other) kinds of oppressions and cruelty might be removed, and the Antichristian yokes and impositions (which hath long been (and still is) laid upon the Consciences of Gods people) might be taken away, and how oft hath the cruel sufferings of the people of God (which they have sustained for no other cause but the exercises of their pure consciences in matters of worship and faith towards God) been presented to your view, and the cry thereof sounded in your ears, even these several years past: But alas how little have you regarded these things? and how little care have you taken, to ease the oppressed of their cruel sufferings. nay have you not rather suffered cruelty to be added to oppression, and thereby made the sufferings of the innocent more great and grievous, let all that reads this foregoing relation judge of this matter; and do you not think that the Lord whom we serve will visit for these things, yes certainly he will, and consider what great impositions and restraints is laid upon the consciences of people, in matters relating to the worship of God, whose pure holy law we dare not violate, though for our obedience thereunto, we suffer to the laying down of our lives, and not an oppression exceeding all oppressions to prescribe a way for, worship God and to compel them (or to go about to compel them) to conforme thereunto, when they are perswaded in their own

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whom he overthrew before you, and then shall you know that you have been forewarned of these things from the mouth of the Lord. And friends I am moved to tell you, that this oppression of imposing things upon the consciences of people which they are fully perswaded by the spirit of the Lord they ought not to do and imposing a restraint upon them from such things which in their consciences they are perswaded (the Lord requires of them,) and they ought to do, I say this is a sin that continually cries in the eares of the God of heaven, and if this oppression be not removed by you, and conscience left free to God, who will have the prebeminence thereof (for he hath regard to the cries of the oppressed) then will he assuredly by his own hand of love, and arm of power, prepare and find out a way in which he will bring free liberty of conscience to his people, and will remove all oppression, and his people shall serve him without fear, and in that day shall we be clear of your blood who have warned you.

And Friends, count me not your enemy: neither be offended with me because I tell you the truth, and deal plainly with you; for you will in the end find that we are your best friends that doth so, and they that flatter you with fair speeches and feigned expressions (admiring your persons for advantage (which hath alwaies been the custome of the false Prophets and hirelings so to do) telling you that your way to be established in peace and safety, is by compelling all sorts of people to one way or Uniform in matters of Worship, &c. I say unto you that in the end you will find them to be the greatest enemies you have upon the earth: And then you shall remember that you were told of these things; For friends hath not that very thing (viz.) compulsion in spiriual matters, been the Original cause of all these late Wars and buslings, killing and devouring one of another that hath been in these Nations; surely all that are wise and of an understanding heart cannot but see it to be so, and how is it possible that you should be secure, and in safety while the minds of people are so disquieted in them, and while they are so dissatisfied, because of these great impositions that is laid upon peoples consciences; surely were this occasion taken away, the distemper would soon be qualified.

And as for us, you know that we are a peaceable, quiet, harmeless people, and to meddle with a carnal sword, thereby, or any other way whatsoever, to disturb the peace of the Nation we do utterly deny, for we desire that peace and prosperity in righteousness may be unto you all, and that we (under you) may live a quiet and peaceable life in all godliness
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and honesty, and it is well known that we have so behaved ourselves since we were a people unto God, that we never gave the least occasion to any to have suspicion of us to be Plotters, or fighters, or in any wise disturbers of the peace of the Nation; therefore according to the Kings Word, and his many promises, we ought to have the liberty of our Consciences in Spiritual matters, and if any do Plot or contrive, tending to the disturbing of the peace of the Nation, although they have in times past, or may at any time come amongst us, yet they are not of us, neither have we unity at all with such. And of this you have had large experience concerning us, so the Lord (if it be his blessed will) open your understandings that you may see how to choose the good and refuse the evil, that so you may follow that which will make for your present safety and security, and your everlasting peace and happiness.

J. Coale.

London this 15. of the
11. month. 1663.

Printed for W. M.

That is the oath in the north ad south
I do Swear that I will be true to the
I do not believe the feelings of an oath to be
I will be true to the oath I have taken

